WHY PERFORM NAWAFIL (OPTIONAL) SALAAT?

Rasulullah (S.A.W.) said: Salaat will be first amongst the articles of faith to be questioned on the day of Judgement. Allah will command his angels to find out whether his servant has fulfilled his obligatory salaat or not. Full reward will be given to the one who had completed his obligatory salaat. In the case of deficiency in obligatory salaat, the optional salaat will make good for them. Similarly the other deeds will be judged.

(Abu Dawood).

Hazrat Jabir (R.A.) reported Rasulullah (S.A.W.) as saying: "When any of you observes salaat in the masjid, he should reserve a part of his salaat for his house, for Allah would make the salaat as a means of betterment in his house."

(Muslim)

Hazrat Umar (R.A.) reported Allah's Rasool (S.A.W.) as saying: "offering nawafil salaat at home is an enlightenment. Whosoever wishes, he should brighten his home."

(Ahmad)

Rasulullah (S.A.W.) said: "Offer some of your salaat at home and do not make your houses as grave-yards".

(Muslim, Ahmad, Abu Dawood)

Salaat must not be performed during prohibited times viz: (1) at sunrise, (2) zawaal, (3) at sunset.

TAHIYYATUL WUDHU

Time of Performance: After wudhu
Number of rakaats: 2 Rakaats
Benefits: "He who observes 2 rakaats with full devotion after performing wudhu well, becomes entitled to enter Jannat".

(Muslim)

Hazrat Baraidah (R.A.) reported that Rasulullah (S.A.W.) arose at dawn, called Hazrat Bilal (R.A.) and said: For what thing have you preceeded me in Jannat? I did not enter Jannat but heard your sound of footsteps in front of mine. He said: O Rasul of Allah, I never proclaim Azan except that I prayed 2 rakaats and no impurity affected me except that I made ablution at its advent: and I considered that is due from me 2 rakaats for Allah. Then Rasulullah (S.A.W.) said: On account of these 2 rakaats."

(Tirmizi)

TAHIYYATUL MASJID

Time of Performance: This salaat is performed to honour Allah Ta'ala upon entering the Masjid.
Number of Rakaats: 2 rakaats upon entering the Masjid and before sitting down.
Benefits: Rasulullah (S.A.W.) said: "when anyone of you enters the masjid, he should not sit until he has offered 2 rakaats (of Nafl salaat)"

(Bukhari, Muslim)

FEW RULES:

* This salaat is not to be performed at a Makrooh time. If one enters the Masjid and it happens to be a Makrooh time then recite only the following (4 times)

سُبْحَانَ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ وَ لَآ إِلٰهَ إِلَّا اللّٰهُ وَ اللّٰهُ أَكْبَرُ

(SUBHAANILLAAHE WALHAMDULILAAHE WALAA ILAAHA ILLALLAHO WALLAAHO AKBAR)
Purity belongs to Allah and praise be to Allah and there is none worthy of worship besides Allah and Allah is Greatest.

After having recited this, recite durood sharief.

* Niyyat for this salaat is to intend the performance of Tahiyyatul Masjid. Niyyat is intention of the heart.
* Tahiyyatul Masjid is not restricted to two rakaats. One may perform four rakaats as well.
* If one enters the masjid and the fardh Jamaat is in progress, then one should not perform Tahiyyatul Masjid; the fardh salaat in which one will join in will take the place of Tahiyyatul Masjid as well. One will obtain the thawaab of Tahiyyatul Masjid in this case even if niyyat was not made.
* If, after entering the masjid, one sat down and thereafter performed Tahiyyatul Masjid, the Tahiyyatul Masjid will be valid although it is best to perform it before sitting.
* If one visits the masjid several times during the day, it will suffice if one performs Tahiyyatul Masjid once only.

ISHRAAQ

Time of Performance: Ishraaq salaat is performed about 15 minutes after sunrise. After the Fajr salaat one should sit at the same place and recite Durud, zikr, tasbih, Quran or listen to deeni talk then perform Ishraaq salaat. One can also perform the salaat even after one has indulged in wordly affairs although the thawaab will be less.
Number of Rakaats: 2 or 4 rakaats
Benefits: Rasulullah (S.A.W.) said: "He who performs Fajr salaat with the jamaat and remains seated in the same place engaging in Dhikr until after sunrise and thereafter performs 2 rakaats Nafl salaat, will obtain the thawaab of one Hajj and one Umrah".

(Tirmizi)

"The person who offer 2 rakaats of Ishraaq salaat has all his sins forgiven, and if he dies the same day, he will be directly admitted to Jannah.

(Tibrani)

"Allah says: 'O son of Adam' say four rakaats of salaat (Ishraaq) in the early part of the day. I shall help you in accomplishing all your jobs during the rest of the day.

(Tirmidhi, Abu Dawood)

SALAATUL DHUHAA (CHAASHT)

Time of Performance: It commences after some part of the day has passed (+ 10.a.m.) and performance remains until zawwaal.
Number of Rakaats: Consists of upto 12 rakaats: One may perform 2;4;6;8;10; or 12 rakaats.
Benefits: Hazrat Aisha (Radiallahu Anhaa) used to perform 8 rakaats of salaatul Dhuhaa. She said that even if her parents arose from the grave, she would not leave Salaatul Dhuhaa to go and meet them.

Hazrat Abu Darda (R.A.) narrates that Rasulullah (S.A.W.) said: "Whosoever offers 2 rakaats of chasht salaat cannot be counted among the indolent. One who offers 4 rakaats is among the devotees. Those who offer 6 rakaats at chasht are made immune from all the worries for the whole day. Those who offer 8 rakaats are recorded among the pious. One offering 12 rakaats has his house built in Jannah.

(Tibrani)

Anas (R.A.) reported that Rasulullah (S.A.W.) said: "who so prays the forenoon salaat with 12 rakaats, Allah will build for him a castle of gold in Jannah".

(Ibn Maja, Tirmidhi)

Ma'aza Adawiya (R.A.) narrated to us that "(once) I enquired from Ayesha (R.A.) how many rakaats did the Rasul of Allah (S.A.W.) say in the namaaz of chasht. She replied: "Four rakaats and as many more as Allah willed"

(Muslim)

It is related by Abu Huraira (R.A.) that the Rasul of Allah (S.A.W.) said: whoever took care to offer 2 rakaats of namaaz at chasht, all his sins will be forgiven even though they are as profuse as the foam of the sea".

(Tirmidhi, Musnad-i-Ahmad & Ibn Maja)

It is related by Abu Darda (R.A.) and Abu Zarr Ghifari (R.A.) that the Rasul of Allah (S.A.W.) narrated on behalf of Allah that His standing offer to everyone of his servants is:, "O son of Adam, you take upon yourself only this much of responsibility that you will render 4 rakaats of Namaaz to me during the early part of the day, and I in return shall suffice for you till the day is done".

(Tirmidhi)

It is related by Abu Zarr Ghifari (R.A.) that the Rasul of Allah (S.A.W.) said: "There is charity on each joint of everyone of you in the morning (i.e.:, when anyone rises in the morning in such a state that all his limbs and joints are sound, he should express his gratitude to Allah by offering charity (that is performing a good and virtuous deed for every joint and the list of such deeds is very long). Thus, to say Subhaan Allah (Glory to Allah) once is charity and to say Al-hamdu lillah (Praise to Allah), also is charity, and to say laa ilaaha ill-allah (there is no god save Allah), is also, charity, and to command what is allowed and forbid what is prohibited, also, is charity, and for this thanks giving, two rakaats are enough which one should offer at the time of chasht".

(Muslim)

AWWAABEEN SALAAT

Time of performance: This salaat is performed after Maghrib salaat.

Number of Rakaats: The minimum number of rakaats is 6 and the maximum is 20 rakaats. Can be performed in 2 or 4 rakaat units although 2 rakaat units are preferred. Some Ulema are of the opinion that the 2 rakaat Sunnat-e-Muakidda and 2 rakaat of Nafl can become part of the 6 rakaat of awwaabeen salaat.

Benefits: Hazrat Ammar bin Yasir (R.A.) says that Rasulullah (S.A.W.) offered 6 rakaats after Maghrib himself and said that whosoever offers 6 rakaats after Maghrib will have all his sins forgiven even if they are as much as the foam on the ocean.

(Tibrani)

SALAATUL - TAUBAH

Time of Performance: When the need arises, provided it is not performed during any one of the prohibited times.

Number of rakaats: 2 rakaats

Benefits: Hazrat Ali (R.A.) narrates that Hazrat "Abu Bakr (R.A.) (who is certainly truthful and sincere of speech) narrated to me that he heard the Rasul of Allah (S.A.W.) say: 'Whoever commits a sin, and, then gets up, and performs wuzu, and offers Namaaz, and seeks the forgiveness of Allah, Allah in any case, forgives him.' After it, Rasulullah (S.A.W.) recited the verse of the Quraan: "And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins-who forgiveth sins save Allah only? - and will not, knowingly, repeat the wrong they did (3:135)."

(Tirmizi)

After performing these 2 rakaats one should raise one's hands in sincerity and humility and repent abundantly.

SALAATUL ISTIKHAARAH

Time of Performance: It is performed at night just before going to bed.
Number of Rakaats: 2 rakaats
Benefits: Hazrat Saad-bin-Waqqas (R.A.) says that Rasulullah (S.A.W.) has said "the goodness of man is that whenever he intends to do anything he should take indications by Istikhara".

(Abu Yala)

"The one who observes Istikhaara is never disappointed and the one who takes counsel never regrets and the one who spends economically never stands in need of the other's help."
Narrated by Hazrat Saeed-bin-Abi Waqqas (R.A.) in Tabarani.

The good fortune of the children of Adam is to seek Divine guidance through Istikhaara and to be pleased with Divine will, and their misfortune is not to seek Divine Guidance through Istikhaara and to be displeased with Divine will.

(Musnad Ahmed)

METHOD:

It is related by Hazrat Jabir (R.A.) that "Rasulullah (S.A.W.) taught us the method of doing Istikhaara in our affairs with the same care and solitude with which he taught the verses of the Quraan. He said "when any of you decides to do a thing (and is worried about the outcome, he should do Istikhaara like this) He should first offer 2 rakaats of Nafl, and then, entreat Allah in these words.

اَللّٰهُمَّ إِنِّى أَسْتَخِيْرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ
وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ ۔ فَإِنَّكَ تَقْدِرُ وَلَا
أَقْدِرُ ۔ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوْبِ ۔ اَللّٰهُمَّ

إِنْ كُنْتَ تَعْلَمُ أَنَّ هٰذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي • فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ • وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هٰذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي • فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ • وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ •

Allahumma In-ni astakhairuka bi'ilmika wa astaqdiruka bi-qudratika wa as'aluka min fazilkal azeem, fa-in-naka taqdiro wa laa aqdiro wat'alano walaa aalamo wa anto' allamul ghuyoob. Allahumma in kunto t'alamu in-na haazal amra khairun-li fi deeni wa ma'ashi wa 'aaqabati amri aqdir-hu li wa yassir - hu li summa baarik li feehi wa in kunta t'alamu an-na haazal amra sharron-li fi deeni wa ma'aashi wa aaqabati amri fasfir-ho 'an-ni wasrifri 'antho waqadiro-li-al-khair haiso kaana summa arzini bihi.

(Oh Allah! I seek good guidance from Thee through Thy Attribute of knowledge, and I seek strength from Thee through Thy attribute of power, and I beg Thee for Thy Great favour. Thou art all-powerful, and I am helpless; Thou art all-knowing and I am ignorant. And Thou knowest the unseen. If in Thy Knowledge this thing is good for me, for my faith, and my world, and the Hereafter, ordain it for me, and make it easy, and bless me in it. And If in Thy knowledge it is harmful for me, for my faith, and my world, and the Aakhirah, keep me away from it and prevent me from doing it, and ordain for me what is good, wherever and whatever undertaking it may be, and then, make me contented with it.)" The narrator added that Rasulullah (S.A.W.) also, said: "The thing for which Istikhaara is done should be specifically mentioned while making the prayer."

NOTES:

* Istikhaara means to seek goodness. In this case it means the way of seeking advice and goodness from Allah and to seek divine favour or a hint regarding whether or not to do any important work.

* After the 2 rakaats and the dua, one should, without talking and with

wudhu, retire to bed facing Qiblah. On rising one should act upon the thought which one finds set in ones heart.

* If the heart is not set on anything after the first night, the Istikhaarah should be done continuously for 3 or 5 or 7 nights.

* If the Istikhaara is done in the proper manner some firm thought will set upon the heart by the 7th night and it is better to act according to it.
* Indication via a dream is Not essential after Istikhaara salaat.

SALAATUL HAJAAT

Time of Performance: In time of need. Any permitted time.
Number of Rakaats: 2 rakaats
Benefits: This salaat is performed when one is in need or in difficulty. Rasulullah (Sallallahu Alayhi Wasallam) said that whoever is in need of something should make a perfect wudhu (i.e. observing all the rules and aadaab of wudhu) and perform two rakaats Salaat. After the salaat recite the praises of Allah and durood shareef. One may recite any amount and any formula of praises - Tahmeed and Tasbeeh - as well as any amount of Durood Sharief. Thereafter make a fervent dua for the fulfilment of the need. This salaat is called "Salaatul Hajaat."

SALAATUL - TASBEEH

Time of Performance: Any permitted time.
Number of rakaats: 4 rakaats
Benefits: It is related by Abdullah bin Abbas (R.A.) that, one day, the Rasul of Allah (S.A.W.) said to his uncle, Abbas bin Abdul Muttalib: "O Abbas! O my respected uncle! May I offer you a precious gift and a valuable present? May I tell you something special? May I do something special? May I do 10 jobs for you and render you 10 services (i.e., tell you about an act from which 10 benefits may accrue)? (for which) Allah will forgive you all your sins, of the past as well as the future, older as well as newer, intentional as well as unintentional, major as well as minor, hidden as well as manifest. It is Salaatul - Tasbih, and the method of offering it is that you say 4 rakaats of Nafl and recite Sura-i-Fateha and some other surah in every rakaat. When you have finished the recital in the first rakaat say, Subhaanallaahe-wal-

hamdu lil-laah wa laa ilaaha il-lallah wa Allahu Akbar 15 times while still standing, and, then, perform Ruku and say it 10 times in it, and, then, say it 10 times again, in the state of Qiyaam, as you arise from Ruku, and then, perform Sajda and say it 10 times during Sajda also, and then, say it 10 times in Jalsa, as you rise up from Sajda, and, then, say it 10 times in the second Sajda, and, then, 10 times after it (i.e., before getting up from the second Sajda). Offer all the 4 Rakaats like that and utter the kalima of Subhan Allah wal-hamdu lil-laah wa laa ilaaha il-lallaah wa Allahu Akbar 75 times (in all) in the same order in every rakaat. (My uncle), if you can manage it, say this Namaaz every day, and if you cannot do so everyday then every Friday, and if even that is not possible, once in a year, and in case it, too, cannot be done then once in your life."

(Abu Dawood, Ibn-i-Maja and Baihaqi)

METHOD OF PERFORMANCE:

This Salaat consists of four rakaats. It is called "Salaatul Tasbeeh" because the following Tasbeeh is recited repeatedly in the Salaat:

سُبْحَانَ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ وَ لَآ إِلٰهَ إِلَّا اللّٰهُ وَ اللّٰهُ أَكْبَرُ

(SUBHAANALLAAHE WALHAMDULILLAAHE WALAA ILAAHA ILLALLAAHO WALLAAHO AKBAR)
Purity belongs to Allah and praise be to Allah and there is none worthy of worship besides Allah and Allah is the Greatest.
The above Tasbeeh is recited three hundred times in Salaatul Tasbeeh. In some narrations, the following words are also said to have been recited along with the above Tasbeeh:

وَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

(WA LAA HOWLA WALAA QUWWATA ILLAA BILLAAHIL A'LIYYIL A'ZEEM).
And there is no power, and no Might, but Allah, The Most High, The Greatest.

It is, therefore, of greater merit to add these words to the Tasbeeh mentioned above.
There are two ways in which this Salaat may be performed.

THE FIRST METHOD

First rakaat: After reciting Surah Faatihah and a Surah, remain standing and recite the Tasbeeh 15 times. Make ruku. After the normal ruku' tasbeeh (i.e. Subhaana-Rabbiyal-Azeem 3 times) recite the above Tasbeeh 10 times. After ruku, recite the Tasbeeh 10 times in qaumah (i.e. the standing position after ruku'). In Sajdah recite the Tasbeeh 10 times after the normal sajdah tasbeeh (i.e. Subhaana-Rabbiyal-a'alaa 3 times). In jalsah (i.e. the sitting position between two sajdah) recite the Tasbeeh 10 times. In the second sajdah recite the Tasbeeh 10 times after the noraml sajdah tasbeeh. After the second sajdah do not stand up immediately. Sit and recite the Tasbeeh 10 times. Thereafter commence the second rakaat. The Tasbeeh is recited 75 times in one rakaat as outlined above. The same procedure will be followed in every rakaat. The total Tasbeehs recited will thus be 300.

THE SECOND METHOD

In this method also 300 Tasbeeh are recited. The only difference is that the Tasbeeh will be recited 15 times after Thanaa but before Surah Faatiha and 10 times after having recited a Surah instead of reciting it after the second sajdah of every rakaat.
The following table will assist you in grasping the way in which Tasbeeh has to be recited.

FIRST METHOD

After Qiraa'at (but before Ruku')	15 times
In Ruku	10 times
In Qaumah (after Ruku)	10 "
In first Sajdah	10 "
In jalsah	10 "
In second Sajdah	10 "
After second Sajdah while sitting	10 "
Total	75

SECOND METHOD

After Thana, but before Surah Fatiha	15 times
After Qiraa'at	10 "
In Ruku	10 "
In Qaumah	10 "
In first Sajdah	10 "
In Jalsah	10 "
In second Sajdah	10 "
(After second Sajdah)	Nil
Total	75

NOTES:

In the first method the Tasbeeh will be recited 10 times before Tashah-hud in the second and fourth rakaat. In the second method the Tasbeeh will not be recited before Tashah-hud in the second and fourth rakaat.

* Niyyat for this Salaat is to merely make the intention that one is performing Salaatul Tasbeeh.

* There is no specific Surah to be recited in Salaatul Tasbeeh.

* In counting the number of Tasbeehs recited, the tongue should not be employed. If the counting is done verbally, the Salaat will be nullified. The Tasbeeh should be counted by pressing the fingers.

* If the Tasbeehs of a particular occasion in this Salaat are omitted in error, then recite the missed Tasbeeh in the next ruku or part of the Salaat, e.g. if the Tasbeehs before Surah Fatiha were omitted, recite these after the

Qiraa'at: if the, Tasbeehs between the two Sajdah (i.e. of Jalsah) were omitted, then recite these in the second Sajdah: If the Tasbeehs of Qaumah were omitted recite these in Sajdah. However, do not recite omitted Tasbeehs in Qaumah, Jalsah and after the second Sajdah in the first and third rakaat. Hence, if you forgot to recite the Tasbeehs in ruku then do not recite these in Qaumah. In Qaumah recite only the Tasbeehs of Qaumah. The Tasbeehs missed out in ruku should be recited in the first Sajdah.

* If for some, reason Sajdah Sahw became necessary and if some Tasbeehs were omitted at some stage, and not as yet fulfilled, then recite the omitted Tasbeehs in the Sajdah Sahw. However, remember that Sajdah Sahw has no additional Tasbeehs of its own; hence do not recite additional Tasbeehs when making Sajdah Sahw. The number of Tasbeehs for the four rakaats of Salaatul Tasbeeh is 300. Therefore, it is possible to recite only such Tasbeehs in Sajdah Sahw, as were missed out earlier and not fulfilled.

TAHAJJUD SALAAT

Time of Performance: It can be performed after Esha either in the early part of the night or in the later part of the night. The time ends when sehri time ends. The best time is the later part of the night.

Number of Rakaats: The minimum number is 2 and the maximum number is 12 rakaats. It can be performed in 2 or 4 rakaat units.

Benefits:

Allah says in the Noble Quraan:

(1) "And worship Him (a portion) of the night and glorify Him through the night." (76:26)

(2) "And make salaat in some portions of the night an additional prayer for yourself. It may be that your Rabb will raise you to the best and highest place in Jannat." (17:79)

(3) "Lo ! those who keep away from evil will dwell amid gardens and water springs, taking that which their Rabb gives them: for lo! a foretime they were doers of good. They used to sleep but little of the night and at the dawning of each day would seek forgiveness." (15:118)

(4) "Truly, the rising by night is most potent for governing (the soul) and most suitable for framing the word (of prayer and praise)" (78:1)

(5) "Who forsake their beds to cry unto their Rabb in fear and hope (at home when people sleep comfortably") (32:16)

Few ahaadith are hereunder mentioned to bring to light the great significance of Tahajjud salaat.

(1) Hazrat Aisha (R.A) narrates that Rasulullah (S.A.W) said:
"These (practices) viz, Miswaak, witr salaat and Tahajjud salaat are sunnat for you and fardh for me."

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(2) "Two rakaats in the late hours of the night are more valuble than all the riches of the world..... But for fear of hardship on my followers I would have made these fardh (obligatory)".

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(3) "Hazrat Abu Huraira (R.A.) said he heard Rasulullah (S.A.W.) say: "The most excellent salaat after the obligatory salaat is the one in the depth of the night."

(Ahmed)

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(4) "There is an hour during the night in which no Muslim bondsman will ask for good in this world and the next, but He will grant it to him, and that applies to every night."

(Muslim)

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(5) "Offer 2 rakaats in the darkness of the night to ward off the horrors of the grave."

(Ibn Maja)

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(6) Hazrat Jaabir (R.A.) states Rasulullah (S.A.W.) said that: "there is one moment in every night when Allah grants whatever is prayed for".

(Muslim)

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(7) Hazrat Anas (R.A.) says Rasulullah (S.A.W.) has said that 4 rakaats of Tahajjud after Esha are equal to 4 rakaats of Lail-Latul Qadar (the night of power)

(Tibrani)

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(8) It is narrated by Hazrat Ayesha (R.A.) that when Rasulullah (S.A.W.) stood up in the night for the salaat of Tahajjud, he first offered 2 light rakaats.

(Muslim)

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(9) "Make a habit to observe Tahajjud salaat. It used to be the custom of the pious people before you. Tahajjud salaat leads you to be near your Rabb and keeps you away from sins."

(Tirmidhi)

It is related by Hazrat Abu Hurairah (R.A.) that Rasulullah (S.A.W.) said: "when the last of the night remains, our Rabb, the Glorious One, descends towards the heavens of the world (His special mercy) and Proclaims: who is there who supplicates me, and I grant his supplication? who is there who begs me for (anything), and I grant it to him? who is there who seeks my forgiveness, and I forgive him?"

(Bukhari and Muslim)

NOTES:

* The niyyat for the salaat is simply to intend that one is performing Tahajjud.
* The niyyats for all the other nawafil salaat mentioned in this booklet should be made in the similar manner, naming the particular Nafl salaat being performed.
* Best procedure for Tahajjud salaat is to sleep and rise late in the night to engage oneself in this meritorious salaat.
* To sleep before performing Tahajjud salaat is not a pre-condition.
* Do not forget all those who made this booklet reach your hands in your duas during the precious moments of Tahajjud.

SAFFAR SALAAT

Time of Performance: Salaah to be performed at home before setting out on a journey.
Number of Rakaats: 2 rakaats
Benefits:
Rasulullah (S.A.W.) said:

A man has not left anything better at home (when he departs on a journey) than these 2 rakaats which are performed at the time of a journey."

(Tibrani)

FEW RULES:

* After returning from the journey, it is Sunnat to first go to the Masjid and perform 2 rakaats salaat, remaining thereafter for a while in the Masjid.
* It is Mustahab to perform 2 rakaats salaat wherever one breaks one's journey and intends to stayover for a while.

SAFEGUARD YOUR NAWAAFIL

"He who becomes neglecful about the Aadaab (Nawaafil) is deprived of the Sunnats; and he who becomes neglectful of the Sunnats is deprived of the Faraaid (obligatory acts) and he who becomes neglectful of the Faraaid is deprived of the Aakiraah".

(Taleemul Muta-Alim)

"As long as the servant of Allah safeguard the Aadaab (Nawaafil) satan does not attempt to assault him (mislead him). However, when he neglects the Nawaafil Salaah satan makes advances into the Sunnats (misleads the servant from the sunnats). Thereafter follows satan's assault on the Faraaid (obligatory duties). This is followed by satan's assault on Ikhlaas (sincerity) and finally on yakeen (faith). Hence, it is necessary for a person to protect the Nawaafil of all his affairs and actions e.g. The Aadaab of wudhu, salaat, buying selling and the Aadaab (Nawaafil) of all the practices of Shari'ah".

(Bustaanul Aarifeen)

SUNNAT SALAAT

SUNNAT SÅLAAT

NEED FOR SUNNAT

The Sunnat has been classified as the second source of law, (the first is the Noble Quraan). Sunnat being the word spoken or an act done or a confirmation given by Hazrat Muhammad (S.A.W.), by confirmation is meant something said, or done and this act or statement is transmitted to Muhammad (S.A.W.), who either confirms it in express terms or remain tacitly by silent without any indication of disapproval.

Allah in the Quraan repeatedly calls for the adherence to the sunnat of Rasulullah (S.A.W.). This applies to all fields - viz. political, social, economical, worship, etc.. The underlying verses prove conclusively that the way, manner, saying mode of conduct, tacit approval; rejection and even indicated displeasure of Rasulullah (S.A.W.) leads to the formation of Shariat-the anctioned road.

1. "Say, obey Allah and His Rasul, but if they turn their backs, Allah loves not the disbelievers" (3/32).
2. "And obey Allah and the Rasul so that you may be blessed" (23/132).
3. "O those who believe, obey Allah and the Rasul and those in authority among you" (4/59).
4. "And obey Allah and the Rasul and beware" (5/92).
5. "So, fear Allah and set things right between yourselves.
Obey Allah and His Rasul if you are believers" (8/1).
6. "And whatever the Rasul gives you, accept it and whatever He forbids you, abstain from it. (59/7).
7. "And whoever disobeys Allah and His Rasul transgresses His limits, he shall admit him into the fire where he shall remain" (4/14).
8. "And whoever disobeys Allah and His Rasul has gone astray into manifest error" (33/36).
9. "And whoever obeys the Rasul, thereby obeys Allah" (41/80).
10. "And if you obey Him (the Rasul), you shall find the right path." (24/54).

Further references instructing obedience to Rasulullah (S.A.W.) in every aspect of life are; 3:164/ 62:2/ 2:129/ 8:20/ 8:46/ 24:54/ 47:33/ 58:13/ 64:12/ 4:13/ 48:17/ 4:69/ 24:52/ 33:71/ 9:71/ 49:14/ 72:23/ 8:13/ 9:63/ 24:56/ 4:42/ 42:150/ 42:51; etc..

As to why Rasul (Sallallahu Alyhi Wasallam) should be followed to the minutest detail, the following verses clearly explain.

1. "And the Rasul does not speak out of His own desire. It is not but wahy (Divine Revelation) revealed (to Him)." (53:3).
2. "Say, if you love Allah, follow me and Allah will love you and forgive your sins" (3:31).
3. "Certainly you have in the Rasul of Allah a beautiful pattern of conduct for him who hopes in Allah and in the last day and remembers Allah much" (33:21).

Thus to follow directives from the ahadith has been firmly established directly from the Quraan.

ISLAMIC TERMS

All actions in Islam fall under anyone of the eight categories below;

1. **FARD - OBLIGATORY:** Fard refers to that which is undoubtedly established by (A) "DALILE KATII" such as from a clear verse of the Noble Quraan, (B) hadith Mutawatira (reported by a chain of companions), or (C) consensus of the companions or tabein. Whoever denies a fard becomes a disbeliever and whoever violates it is a sinner who will be liable for punishment.

2. **WAJIB-COMPULSORY:** Wajib refers to that which is established by "Dalile Zanni" which means an argument which leaves a scope for a weak doubt, for example on account of the possibility of (A) A double meaning of a verse, or (B) a tradition reported by a few. It is established by the inference of a mujtahid. Whoever denies is not a disbelievers, but a fasik (sinner).

3. **SUNNAT-E-MUAKKIDAH** - (insisted sunnat); refers to that which was repeatedly practiced by the Rasul of Allah (S.A.W.), and the companions (R.A.). But sometimes omitted without a reason (so that it does not acquire the status of a wajib), and one who avoided it was not warned, thus leaving the door open for its omission, if there is any difficulty. To avoid it otherwise is sinful, and to make a habit of avoiding it is fisk (open sin).

4. **MUSTAHAB-PRAISEWORTHY:** This is something which was done by the Rasul of Allah (S.A.W.) or the companions (R.A.) or which

was considered to be good by the , or which was considered desirable by the tabein, but which was not practiced regularly and at times omitted. A Mustahab is an act of sawab, and there is no sin in not doing it. It is also includes sunnah **zaaidah** or sunnah **ghair muakkidah**, and in the fiqh terminology it is also includes **nafl**.

5. **MAKRUH-DETESTED:** These are acts for which there is an order not to do it, but there also an argument in favour of its being lawful.

(A) "Mukhruh Tanzihi" is the act which if avoided brings a reward, but does not warrant punishment if done. It is lawful, but it is replusive in spirit.

(B) "Makruh Tahrimi" is something which is nearly haraam (forbidden), and is established by dalile zanni. One who denies it is a fasik, and one who indulges in it without any reason is a sinner. In the event of absolute necessity it becomes lawful.

6. **MUBAH:** is a lawful act which does not bring any sawab when it is done nor any punishment when omitted.

7. **HARAAM-FORBIDDEN**: Like a fard, this is clearly established by "Dalile Katti", that it must not be done. One who denies it is a disbeliever, and one who does a haraam act is a fasik who becomes liable for a great punishment.

8. **HALAAL-LAWFUL:** Halaal is something against which there is no negative instruction or arguments.

CHART

SALAAT CHART

SALAAT NAME	TOTAL No. of Rakaats	SUNNAT	FARZ	SUNNAT	NAFL	WITR WAJIB	NAFL
FAJR	4	2 SM	2	---	---	---	
ZUHR	12	4SM	4	2SM	2	---	
ASR	8	4SGM	4	---	---	---	
MAGRIB	7	---	3	2SM	2	---	
ISHA	17	4SGM	4	2SM	2	3	2
JUMUAH	14	4SGM	2	4SM	2SGM	---	2

KEY: SM: = SUNNAT MUAKKIDA
SGM: = SUNNAT GHAIR MUAKKIDA

SUNNAT SALAAT

AHADITH MENTIONING VARIOUS SUNNAT SALAAT

UMM-I-HABIBA (R.A.) related to us that the Rasul of Allah (S.A.W.) said: "Whoever will offer 12 rakaats during the day and the night (apart from the farz salaat), for him a mansion will be built in Janaat. (the 12 rakaats are) 4 before and 2 after Zuhr, 2 after Maghrib, 2 after Isha, and 2 before Fajr".

TIRMIZI

Ayesha (R.A.) STATES: "The Rasul of Allah (S.A.W.) performed 4 rakaats in my house, then went to the masjid and led the farz salaat. Thereafter he returned to the house and performed 2 rakaats. He came to my house after Maghrib salaat and performed 2 rakaats. He also came after the Isha salaat and performed 2 rakaats, and after the Subh Saadiq performed 2 rakaats, then went for the (Fajr) salaat".

ABU DAWOOD

Ibn Umar (R.A.) reports: "I performed 2 rakaats before and after Zuhr, and 2 rakaats after Maghrib with the Rasul of Allah (S.A.W.) in his house, and (also) 2 rakaats after Isha in his house.

SHAAMIL TIRMIZI

SUNNAT SALAAT BEFORE FAJR

It is related by Ayesha (R.A.) that the Rasul of Allah (S.A.W.) did not show more anxiety for any other sunnat or nafl salaat than the 2 rakaats before Fajr.

BUKHARI AND MUSLIM

It is related by Abu Hurairah (R.A.) that the Rasul of Allah (S.A.W.) said: "Do not omit the 2 rakaats of the sunnat of Fajr even though the circumstances be that horses were chasing you (you were being carried along in a journey on galloping horse)".

ABU DAWOOD

It is related by Abu Hurairah (R.A.) that the Rasul of Allah (S.A.W.) said: "Whoever may not have offered the sunnats of Fajr should do so after sunrise".

TIRMIZI

Ayesha (R.A.) states that the Rasul of Allah (S.A.W.) said that the 2 sunnats of the morning are better than the whole world and all its contents.

TIRMIZI AND MUSLIM

Ayesha (R.A.) quotes the Rasul of Allah (S.A.W.) indirectly that the 2 rakaats of sunnats of the morning salaat are dearer to him than any other thing in the world.

MUSLIM

Abu Hurairah (R.A.) says that the Rasul of Allah (S.A.W.) willed him to practice 3 things; to keep fast for 3 days in each month, to offer Witr salaat before and 2 sunnat salaat of Fajr.

TIBRANI AND MUSLIM

SUNNAT SALAAT BEFORE ZUHR

Ayesha (R.A.) reported that the Rasul of Allah (S.A.W.) never omitted saying 4 rakaats before Zuhr and 2 rakaats before Fajr.

BUKHARI

It is related by Abu Ayub Ansari (R.A.) that the Rasul of Allah (S.A.W.) said: "the gates of Janaat, open up for the 4 rakaats before Zuhr during which salaam is not carried out (which are said continuously)".

ABU DAWOOD

It is described by Barra Bin Azib (R.A.) that the Rasul of Allah states, that the reward of 4 rakaats of sunnats of Zuhr is just like the reward of Tahajjud salaat.

TIBRANI

Ayesha (R.A.) relates that "the practice of the Rasul of Allah (S.A.W.) was that if he had not offered the 4 rakaats before Zuhr, he did so after he had completed the Zuhr".

TIRMIZI

It is related on the authority of Umm-I-Habiba (R.A.) that the Rasul of Allah (S.A.W.) said: "Whoever regularly offers 4 rakaats before and after Zuhr, Allah will forbid the fire of Jahannum for him".

MUSNAD-I-AHMAD, ABU DAWOOD,
NASSAI AND IBN MAJA

SUNNAT SALAAT BEFORE ASR

It is related on the authority of Abdullah Bin Umar (R.A.) that the Rasul of Allah (S.A.W.) said: "Blessings of the Rabb be on the bonsman who offers 4 rakaats before Asr".

MUSNAD-I-AHMAD, TIRMIZI
AND ABU DAWOOD

Abdullah Bin Umar (R.A.) says that the Rasul of Allah (S.A.W.) has prayed for Divine Mercy for those who offer 4 rakaats of Sunnat before Asr.

ABU DAWOOD AND TIRMIZI

Umm Salma (R.A.) reports that the Rasul of Allah (S.A.W.) said that those who offer 4 rakaats of salaat before Asr, Allah absolves them from the fire of Jahannum.

TIBRANI

Ali (R.A.) reports that the Rasul of Allah (S.A.W.) said: "That those of his community who offers 4 rákaats of salaat before Asr will walk about in the world free from sins".

TIBRANI

SUNNAT SALAAT AFTER MAGHRIB

Makhool (R.A.) says that the Rasul of Allah (S.A.W.) said: "That whoever, after Maghrib salaat - before indulging in wordly talk offers 2 or 4 rakaats of salaat, will have his prayers lifted to the sublime".

RAZIN

Huzaifah (R.A.) reported that the Rasul of Allah (S.A.W.) said: "Hasten the 2 rakaats after the Maghrib because they rise up along with the ordained salaat".

RAZIN AND BAIHAIQI

SUNNAT SALAAT BEFORE ISHA

Ayesha (R.A.) reported that the Rasul of Allah (S.A.W.) performed 4 rakaats in his house before going for salaat (farz salaat).

MUSNAD AHMAD AND ABU DAWOOD

SUNNAT SALAAT AFTER ISHA

Umm-I-Salama (R.A.) narrates that the Rasul of Allah (S.A.W.) offered another 2 rakaats after Witr.

TIRMIZI

SUNNAT SALAAT BEFORE JUMUAH

Abu Hurairah (R.A.) reported that the Rasul of Allah (S.A.W.) said: "Whose among you who wishes to pray after Jumuah, let him pray 4 rakaats".

MUSLIM

SUNNAT SALAAT AFTER JUMUAH

Abu Huraira (R.A.) reported that the Rasul of Allah (S.A.W.) said; "When one of you prays the Jumuah, let him pray 4 rakaats after it".

MUSLIM

QAZA SALAAT

QAZA SALAAT

IMPORTANCE OF SALAAT

1. "And order (the performance) of salaat upon your people and be yourselves constant in it. We ask not of you to provide sustenance. We provide it for you. And the Aakhiraat is for those who fear Allah (Righteous)" (20:132)
2. "Seek Allah's help in patience and salaat and surely it is definitely difficult except for the humble minded." (2:45)
3. "Most certainly salaat restrains from shameful and unjust actions." (29:45)
4. "A person who has missed one salaat is like one who has lost all his family and wealth." (Nisai, Ahmed).
5. "A person neglecting his salaat (even though he makes it up later) shall remain in Jahannum for a period of one "Huqb". A "Huqb" is equal to 80 days of 360 days each and a day in the Aakhiraat shall be equal to 1000 days of this world." (Majlais Abrar)
6. "A person who does not go for salaat after hearing `Azaan' is committing a great wrong and is doing an act of "kufr" and `Nifaq'. (Ahmed)
7. "Salaat will be the first thing to be reckoned for on the day of Judgement. If this is found satisfactory then the rest of the deeds will also come out as such. If this is not so, then the remaining deeds are sure to be found wanting.
8. "Between Iman and Kufr is to discard salaat". (Ahmed, Muslim)
9. "Between Iman, shirk and kufr is to discard salaat" (Abu Dawud, Nisai).
10. "There is nothing between the servant and kufr except to discard salaat" (Tirmizi)

Definition of Qada Salaat:-

If a fard or wajib salaat could not be offered at the prescribed time due to some reason, it is said to have been rendered. (Qada or missed), and has to be offered later in the prescribed way.

Regulations:-

1. There is no fixed time for offering a missed salaat, one may offer it at any time as long as it is not during the forbidden times for salaat.
2. If a person has missed over months and years of Salaat, he

should determine their number, even by estimation, and then start offering them accordingly, naming the salaat missed, in the intention, till he observes all the missed salaat.

3. The salaat missed while on journey should be read as Qasr - Qada.
4. If salaat are missed by someone who did not have the opportunity of offering them, then before his death it is essential for him to leave a will that fidya (compensation) be given for his missed salaat otherwise it would be a sin.
5. When the number of Qada Salaats exceeds 5, then the observance of the Tarteeb (sequence) is not Waajib (compulsory). In this case one may perform Qada of the Salaat in any order.
6. If one is liable for several Qada Salaats, one should stipulate in the Niyat (intention) when making the Qada which Qada salaat is being made. For example, if Fajr Zuhr and Asr Salaats have been missed, then when making Qada it should be intended:-

"I am making Qada of Fajr or Zuhr Salaat as the case be." If the intention is not stipulated the Qada will not be valid.
7. Qada has to be made for missed fard and wajib salaat.
8. It is essential to offer a salaat that one had vowed to offer but has missed it. eg. A vow was made that Salaat will be performed on a set day if a wish is fulfilled and the specified day passed without the Salaat being read. Qada will have to be made of this Salaat.
9. There is no Qada salaat for missed Sunnats and Nafl salaat, however a nafl salaat after commencement, becomes obligatory to complete. If due to some reason, it becomes void or is abandoned, it has to be offered later as a missed salaat.
10. If so little of Fajr time remains that only 2 rakaats could be performed in that time, then in such a case only the fardh of Fajr should be performed, and about 20 minutes after sunrise, Qada of 2 Fajr Sunnats should be performed.
11. There is no Qadah Salaat for missed Jumuah, Eid or Janazah Salaat. In place of Jamuah Salaat, Zuhr Salaat is to be performed.
12. It is better to perform Qada Salaat at home.
13. One may give preferance to Qada Salaat in relation to Nafl Salaat.
14. Remember to make good your missed fasts and zakaat also.

Quantity of Fidyah

The fidya for a fast is similar to that of farz and wajib namaaz. Fidya for every missed farz or wajib salaat is:-

(1) saa of wheat or
(2) 3 lbs = 1,6kg of wheat or
(3) 7 lbs = 3,2kg of barley or
(4) the equivalent of the above in cash (the price in that year) or kind - to a poor and needy person.

The above will be applicable when calculating the payment for missed salaat of a deceased person.

How to calculate number of Salaat missed:
1. Since Salaat becomes obligatory on maturity, first find out the date on which one matured.
2. If the above is impossible or very difficult to ascertain, then calculate the age of maturity be means of the average, which is 15 years for boys and 12 years for girls.
3. From the day of maturity estimate how many salaat have been missed and which ones eg. maybe one was in a habit of performing only Friday Jumuah salaat up to the age of 18 and thereafter began the other salaat on a regular basis. One would therefore have less Zuhr Qada Salaat etc.
4. Women should subtract the number of days of Haiz and Nifaas when calculating Qada as there is no Qada for salaat missed during these days.
5. Once the number of Fajr; Zuhr; Asr; Magrib and Esha Qada has been calculated, estimate the number of days one had been on journey as the salaats missed while on journey have to be made Qasr in the Qada as well.
6. Now use the table provided and the following guidelines.

TABLE

(6.A) Qada of	Fajr is	2	Rakaats	Farz;
Qada of	Zuhr is	4	Rakaats	Farz;
Qada of	Asr is	4	Rakaats	Farz;
Qada of	Magrib is	3	Rakaats	Farz;
Qada of	Esha is	4	Rakaats	Farz and 3 Witr WAJIB

(6.B) Qasr Qada is as Follows:

Qasr Qada	for Fajr is	2	Rakaats	Farz;
Qasr Qada	for Zuhr is	2	Rakaats	Farz;
Qasr Qada	for Asr is	2	Rakaats	Farz;
Qasr Qada	for Maghrib is	3	Rakaats	Farz;
Qasr Qada	for Esha is	2	Rakaats	Farz; and 3 Witr Wajib

MONTH: ____________ YEAR: ____________

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
F																														
Z																														
A																														
M																														
E																														
W																														
T																														

6c. Tick the Salaat off as the Qada are performed. If one desires to make all Fajr Salaat Qada and then Zuhr etc, then adjust the time table accordingly by making all the Salaats into numbers (i.e.) Fajr, Zuhr, Asr, etc. became 1,2,3, and head the page "Fajr". Continue in this manner until all Qada are complete.
6d. Preference should be given to Qada as Nafl Salaat are not questionable an the days of Recokening.

Regulations Concerning Missed Prayer of Sahib Tartib

A Sahib Tartib; in the terminology of the Shariah;
(a) is the Muslim who after adulthood has missed no prayer;
(b) or has missed only one or two prayers consecutively or at different times,

(c) or if missed previously; has offered them promptly and now has only these few; or at the most five missed prayers to be offered. Such a true Muslim has to keep in mind the following regulations concerning the performance of his missed prayers:

1. He cannot observe a prayer at its prescribed time until he has first offered a missed prayer; e.g. if he has missed all the five prayers from Fajr to Isha on a particular day he cannot observe the Fajr prayer of the following day until he has offered Qada of all the missed prayers of the previous day. If however he observes the Fajr Prayer of the following day KNOWINGLY; it will not be valid and he will have to repeat it after offering the missed prayers. If he FORGETS to offer a missed prayer and has observed a prayer at its prescribed time; he need not repeat it on remembering the mistake. This regulation is applicable to the Witr Prayer as well.

2. The missed prayers will have to be offered in their proper sequence, starting from the Fajr Prayer. If he offers any prayer out of its due sequence, e.g. Zuhr Prayer before the Fajr Prayer he will have to repeat it after offering the earlier missed prayer.

3. A person who misses more than five prayers is no longer a Sahib Tartib, and the above laws do not apply to him, (i.e.) he does not have to maintain the order etc.

4. Salaat becomes obligatory on a person on maturity. However in the light of the Blessed Hadith children should be encouraged to read salaat at the age of seven and they should be beaten at the age of ten to become steadfast and regular in salaat performance.